

The ANSGAR LUTHERAN

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The Family Lam In

Hong Kong

By Karl L. Stumpf

Old Father Lam is dead. He died in a lorry accident some months ago.

His wife, who was sick with tuberculosis, suffered sever shock after death and also died. At their squalid little hut in the squatter area Homantin, Kowloon, they left three children.

The oldest, aged 12, is now "Big Lam." There is also his younger brother and "Little Lam," a toddler.

The three live in abject poverty with their aged granny. "Big Lam" has the task of feeding the family. When he can run errands—like getting water or delivering groceries—he can make enough money for a couple of bowls of rice. But he prefers to be paid in food. This makes his responsibilities easier.

Even when there are no errands to run "Big Lam" must still find food for their mouths. So he takes "Little Lam" by the hand and the two make rounds at meal time with their bowls.

Generous neighbors, who have a little more, sometimes give the young the leftovers of their meals. Usually it means a spoonful from this and one from that until they have enough. In this way one day follows another.

There are thousands of youngsters who must live like this in Hong Kong. Without the supplementary food supplies given them by Lutheran World Service they would probably die.

Your contribution to Lutheran World Action helps support this and other programs in 75 countries around the world. Give and give generously this year.

LUTHERAN WORLD ACTION NEEDED

Hong Kong is the most densely populated city in the world. Since 1950 an estimated 700,000 refugees have fled there to escape the oppressive Communist Government on the Mainland. Of these more than 65 per cent have settled in a narrow, coastal strip of 62 square miles. Without funds or resources, often illiterate and ill, they have crowded into slum and squatter areas on every corner and hillside. Statistics reveal the scope of the problem:

An estimated 50 per cent of the refugee population over 14 years of age is infected with tuberculosis. Less than ten per cent of the refugee children go to school, leaving 60,000 to roam the streets. Only twenty per cent of the adult male refugee population has regular employment.

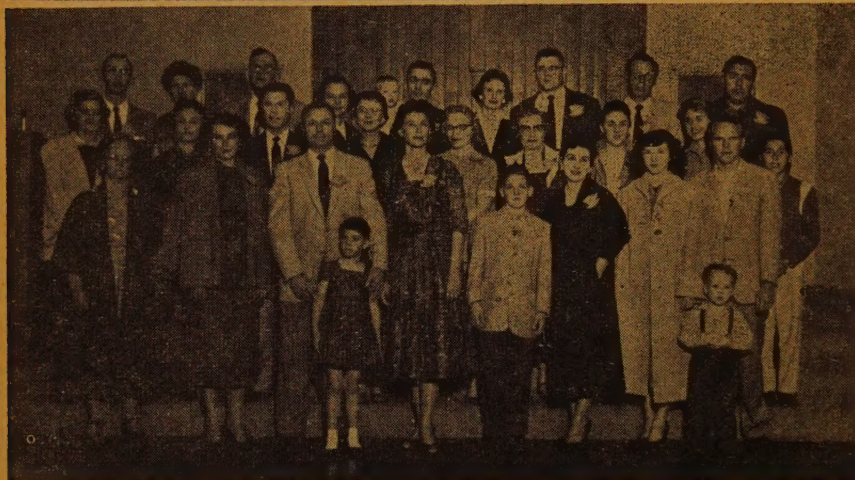
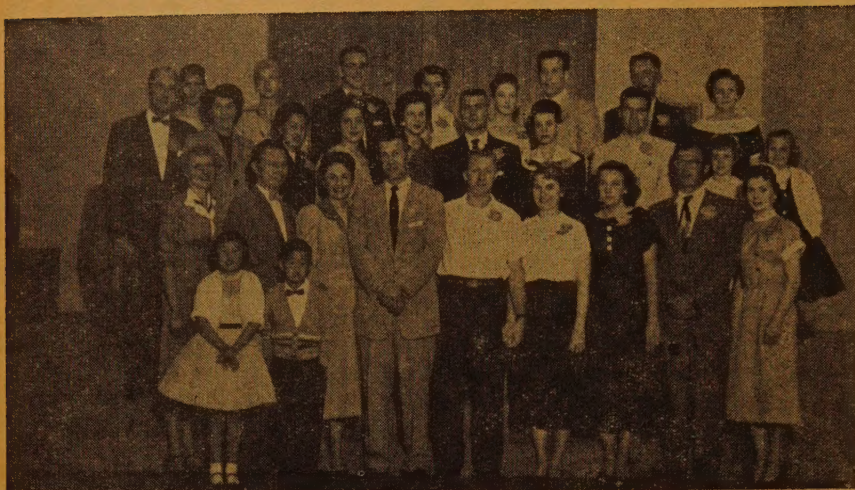
To help meet their needs Lutheran World Service, the largest voluntary relief agency in the Colony, carries on a five-fold program of material relief, medical care, self-support, youth work and resettlement through which an average of 82,000 persons are aided every month.

LUTHERAN WORLD ACTION SUNDAY MAY 4th

During the Month of May many congregations receive offerings for such causes as described in "The Family Lam."

Funds collected will help finance relief work in some 75 other countries. 1958 goal is \$3,160,000 for the national Lutheran Council Churches.

News and Notes



82 NEW MEMBERS RECEIVED

Inglewood, California. Palm Sunday was a day of rejoicing in the life of the congregation at Olivet Lutheran Church. On this day 82 additional souls were brought into the fellowship of the congregation. Of this total, 22 were received by adult

confirmation. We are thankful for this response to Christ's invitation, "Follow Me." Olivet now has a baptized membership of 917 souls. Rev. J. M. Girtz is pastor and Paul A. Kloth is associate pastor.

Oshkosh, Wisconsin. The congregation of Our Savior's Lutheran Church of Oshkosh, Wisconsin gathered for a dinner and farewell party for Rev.

and Mrs. Nyegaard on Easter Sunday evening. A program was given in which each organization was represented as follows: the Sunday School

and Junior Mission League with recitations; the Sunday School teacher an appropriate poem; Luther Lee an instrumental number; Tabitha Mission Societies, and the Ladies brief talks; Junior and Senior chorals, anthems, and a vocal and an instrumental duet. Mr. J. Fred Peterson gave a historical sketch of the church from the time the first resident pastor was called until Pastor Nyegaard took over the pastorate in 1953. Mr. Peterson also recited an original farewell poem.

Pastor Nyegaard was commended for his faithfulness in preaching and teaching the Gospel wherever he had an opportunity and for the regularity of his much-appreciated visits and shut-ins. A gift of money was presented from the congregation to Pastor Nyegaards.

Mrs. Nyegaard ably served as organist for the church and was active in all the organizations. She was honored at a farewell party at the last Ladies Aid meeting and presented with a gift from the three women's societies.

The Nyegaards left the Monday after Easter for their new home in Salem, Oregon where their daughter and son-in-law reside. A son and daughter-in-law live at Eugene, Oregon. We hope that Rev. and Mrs. Nyegaard may truly enjoy their retirement and pray that their work may continue to bear fruit.

Sylvan Lake Lutheran Bible Church, Alberta, Canada. The week following Easter was the time set for the dedication of the Chapel. We began on Monday and we completed our "Opera Chapel" on Thursday. The Chapel is now pointing its spire heavenward and the cross is central in the service. It was a thrill to see how the members of our churches came to work; they became enthused with the Chapel and that some of them were reluctant to go home when they had planned to stay until the Chapel was completed.

Our Chapel will be dedicated the Sunday following the Fast Week Bible Camp which begins on July 14th. Rev. Paul Nyholm will be our guest speaker and will have part in the dedication on July 19th.

—Ole Larsen
(Continued on Page 13)

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Editorials and Comments

BILLY GRAHAM IN CALIFORNIA

Last year we were told that Graham captured New York. This year we shall be told that he is capturing California. We know before hand that it will be a success. Graham cannot fail, for he cannot afford to fail. That is one reason why we sometimes worry a bit about Billy Graham.

We have read that Jesus failed at Nazareth, and Paul had several failures to his credit! But such failures are not imputable to Graham. The reason is that neither Jesus nor Paul had such an effective promotional organization behind him as Graham. Billy Graham's organization will see to it that his campaign is not a failure.

We have read some of Graham's books and we have heard some of his sermons. We find they are Biblical and orthodox in general. He preaches the law and the gospel. He is a man of God. He stirs a number of people, and we also believe some people are won for Christ in his campaigns.

Again, our real worry about Graham is that he cannot fail.

Graham has been criticized. But where is the preacher who would not like to learn better techniques if that would draw bigger crowds?

Graham's critics are disturbed by him, or they would pay no attention to him. No doubt the Christian church can learn something from Graham. He wants action. When he has preached he wants people to respond to his message by coming forward. Stand up and be counted! He is not satisfied with an abstract idea of Christian faith. He also asks his converts to join a church of their preference. Pastors are notified of their decision, so they may call on them to get them integrated into the life of the church.

But here is a problem. Most of the decisions, according to the report we have, do not go very deep. Modern revivals are not like the revivals of old. The feeling of guilt and contrition seems so superficial. Are there any real sinners today? Where is the spirit that really possesses the gospel? Why don't people get provoked by the sermons of Graham or of any preacher?

We can imagine that Christ might not be successful in California, but we cannot imagine Graham without success there.

But let no one think we are only thinking of Graham. Where are any work today in the church that is not successful? When we start new work, we always hear of success. We modern Christians cannot fail.

Do we have such a strong faith, or what is it? Is it really faith, or is it something else? We leave some questions unanswered. Perhaps someone will write us an answer.

COWBOYS OR SHEPHERDS

Leon Stylites, a famous columnist in the Christian Century, writes an article about cowboys and shepherds

in a recent issue. The article caught our fancy, because we have just had some correspondence with our synodical statistician. He has like a real cowboy worked on the annual roundup of the synodical sheep. He wants it all done and he wants it well done. He wants every member counted and branded to that you may know the age and the status of every member. We are not opposed to the church statistician. The synod has elected him for this job. The rancher tells him what to do, and as a good cowboy he does a good job. With lasso in hand he tries to catch every rambunctious member, and especially does he want the rambunctious pastors to come around with their flocks so he can get a proper count and a proper brand on them.

It is a very flashy job to be a cowboy riding about with his lasso and catching the rambunctious animals. The shepherd's job is less spectacular. Yet he has to be wide awake all the time. He must keep a constant watch over the sheep. The cowboys need not worry about that. They just get them counted and branded and then they move on.

We had an argument with our church statistician about membership. By the way, our synodical president wrote about it in the last issue.

What constitutes real membership. If all the tests are applied, the result of the roundup may be less spectacular. Some of the sick ones, and the newborn lambs would not be counted. They are not really worthy of being branded. They cannot produce anything in wool and meat.

Yet the roundup makes no distinction. And the financial secretaries and the budget makers have not been trained to see the difference between a fat lamb and a skinny one. The sheep and the goats all belong to the same class as far as the cowboys are concerned. They must all be counted and branded. Because the cowboy is paid by the piece. This insures a correct count.

So we have the problem of our present confirmed membership quota assignments. The sick and the weak, the newly born and the old, the Christmas, Easter and Palm Sunday Christians, are all counted as full grown members, even though they can hardly walk.

Suppose we used the pledge system by the congregations in our synodical work. Each congregation would be asked to pledge a certain amount to the work of the synod. That would be in line with the stewardship where we ask each member to pledge a certain amount to the congregation. This system may produce more than the present system, and we would not get to argue with the cowboys about the brand he wants to put on the different sheep.

It is of course human nature to be interested in the roundup. The first church in Jerusalem counted its members twice, 3,000 and 5,000. We have sometimes wondered why this early practice was discontinued. We do not read about Paul giving definite numbers. Was it the legalistic cowboy attitude that made the early Jewish Christians count? When they got busy feeding the lambs they stopped publishing the figures. Or was it Dr. Luke who fell down on the job?

Church News from here and there

MINNEAPOLIS THESES IN 13 LANGUAGES

The 51 theses adopted at the Lutheran World Assembly in Minneapolis, 1957, have been published in 13 different languages according to Dr. Carl E. Lund-Quist, executive secretary of the Lutheran World Federation. The document is being studied both by pastors and theologians in many lands. The next LWF assembly will be held in Helsingfors, Finland. However, it will no doubt be postponed one year. It was planned to have it in 1962 but it will be held in 1963. The reason is that the World Council of Churches Assembly has been postponed till 1962 on Ceylon. It is not advisable to have two world assemblies the same year.

REPORTS ACP PAPERS HAVE 14,021,000 CIRCULATION

Member papers of the Associated Church Press have a total circulation of 14,021,008, it was reported in Chicago to the group's 39th annual meeting by Peter Day of Milwaukee, Wis., president.

Mr. Day, editor of The Living Church, Episcopal news weekly, said 12 new publications were voted into membership in the ACP, bringing the total number to 158.

The ACP comprises editors of Protestant and Orthodox publications in the United States and Canada.

UNITED LUTHERANS TO ORGANIZE FIRST UTAH CONGREGATION

Organization of a congregation at Salt Lake City—the first for the denomination in Utah—is planned by the United Lutheran Church in America, the nation's largest Lutheran body.

The Rev. Fred W. Henkel of Midwest City, Okla., has been assigned here by the church's Board of American Missions to develop a mission congregation. He will begin work June 1.

Other new congregations are being developed by the board in the state capitals of Baton Rouge, La., Little Rock, Ark., and Dover, Del. They are among 55 new congregations in the U. S. and Canada to be organized by the Church in 1958.

Another new United Lutheran congregation is being organized at Littleton, N. H. It will be the first for the denomination in the three-state area of Maine, Vermont and New Hampshire.

CHURCH HAS 400-CRIB NURSERY

Here's a new entry on the list of "biggest ever" a 400-crib church nursery.

It will be included in a new wing of the Akron Baptist Temple in Akron, Ohio.

Fifty women and a registered nurse will be on hand every Sunday morning to care for tots up to two years.

There will be bassinets, rocking chairs, bottle warmers, and a dust-proofed, air-conditioned atmosphere.

While the infants are being cared for, their parents will be free to attend worship services.

When the new wing is completed, the temple will be able to seat 20,000 persons at once in its 14 auditoriums and assembly halls and 250 classrooms.

And when that happens, they will all be able to hear the sermon. A public address system lined to the sanctuary has a speaker in every room.

Dr. Dallas F. Billington is pastor of the temple. It was dedicated in

1949 after a two-year construction project at a cost exceeding \$1,000,000. The Temple is one of the largest most modernistic churches in the country.

NEGROES BOYCOTT STORES

Several thousand Negro workers gathered for prayer services in the district of Columbia churches on April 27 as part of a demonstration against discriminatory employment practices in downtown department stores. Washington's five major stores refused to hire Negro clerks.

The "day of abstinence" was organized by a committee of 200 clergymen. Negroes were asked to boycott the stores for one day. The Rev. Franklin Jackson, leader of the demonstration, called the boycott 90 per cent effective. A committee of ministers met upon the store managers during the day to explain their reasons for the demonstration.

Mr. Jackson said that the demonstration showed the strength of the Negro protest. The demonstration would not be repeated, he said, but efforts would be increased to persuade the stores to hire Negro workers.

(Continued on Page 5)

The Wrestler

By S. T. Eward

MESSRS. BLOW HARD AND WILL SERVE

Mr. Blow Hard: "I am calling for the Civic Improvement Club to ask if you will serve on a committee?"

Mr. Will. Serve: "What are the duties? What will I need to do? How much time will it take?"

Mr. Blow Hard: "There isn't much to do and it won't take much time. You won't need to do any work, really."

Mr. Will. Serve: "Then my answer is 'no!' If there is no work to do I do not wish to waste my time with it. Get someone else who has more time than I have."

This is substantially the conversation which took place. The man reporting the incident is the one assigned the name "Mr. Will. Serve." Not to protect the innocent, but to avoid embarrassment to the guilty, the true names are not used. Instead the "biblical" practice of assigning names descriptive of the person is adopted.

This is an incident which has a parallel in some congregations, perhaps in every congregation, and perhaps also on a district and synodical level.

The Wrestler has enough of a conscience to want to employ his talents

and time in the most effective and manner possible. The Wrestler (Mr. Blow Hard) also has some conscience, and to save it he hopes to discharge his obligations by being on a committee or a board or holding an office in the church, but automatically managing everything that he will meet with no inconvenience. He naively assumes that by taking some official place in the church is "being a good Christian." He believes that the work of the church is done by sitting around a table passing resolutions, but he finds no comfort in reminding himself that at least, does do that much. The others do something too, that he means "Let them 'write' acts of the modern apostles" and will pass judgment on the results of the council."

Mr. Blow Hard will dedicate his muscles—using them for eating, talking—but the foot-work and head-work he will gladly leave to lazy wrestlers.

The attitude of the wrestler is that Mr. Blow Hard will cripple the program of any church and give to pastors in the best of health, usually and physically. Mr. Will. Serve's kind will "build the kingdom of God."

CHURCH NEWS

(Continued from Page 4)

CHURCHES WARNED ON SCHOOL PLAN

Segregationists in Virginia had adopted plans to close public schools. The courts ordered racial integration among scholars. The plan called for establishment of a private school system, with classes meeting in church buildings if necessary.

Church leaders throughout the country were quick to register protests against the proposal. The Methodist Church board of education said the plan contained "elements which threaten our democratic way of life and threaten the integrity of our churches." Southern voices chimed in. Francis P. Miller, president of the Virginia Council of Churches, said in co-operation "would make the church connive with the evil policy of the state" and make the churches partners in crime.

The Potomac Presbytery of the Presbyterian Church U. S. (Southern) had a 45-8 vote recorded its opposition to the use of church facilities "for the purpose of evading decrees of the courts of the United States relative to segregation of the races."

SEGREGATION SPLITS CHURCHMEN

In Mobile, Alabama, 36 Negro ministers petitioned the city council to repeal a local ordinance which required Negroes to use only the seats in the rear of buses. Repeal of the ordinance would be a voluntary Christian approach to race problems, they declared.

Supporting the Negro petition were members of Mobile's white Protestant clergy. They told the city council, "We commend the proposal that they (the Negro ministers) have made to you as an intelligent means for achieving goals whose inevitable realization is just now before apparent to all thinking people." Signers included 17 Methodists, 6 Presbyterians, 5 Episcopalians, 2 Baptists and one Disciples Christian.

Opposition soon crystallized. A Baptist church advertised in the local paper, "We believe the Bible teaches that we should have the freedom of keeping racial distinctions respectively separate, each maintaining its color and identity with pride." A group of Methodist laymen petitioned city officials to disregard the clergymen's appeal. They called the action of the white ministers "a violation of their consciences" that was "hard to believe."

NEGRO BAPTISTS ASK ACTION

Most major U. S. denominations had adopted resolution calling for racial equality. Last month the largest U. S. Negro church body, the 4-million-member National Baptist Convention, chimed in. The convention's board of directors adopted a resolution asking speedy action by state and local governments to make "available all of the cultural, economic and political opportunities of the nation to all citizens."

These opportunities can be provided only by action in accord with Supreme Court decisions dealing with segregation, the resolution said. "American citizens cannot be both for segregation and for democracy," it declared. "If mature citizens plead that they need more time to practice democracy as individuals, then that is a confession that America is not ready for the practice of democracy."

CONSCIENCE GOES TO COURT

On Good Friday fourteen citizens of the United States, Great Britain, Canada and Japan announced a new activity intended to halt H-bomb testing. Scientists, clergymen, and other internationally known figures initiated a sequence of lawsuits to be filed in the courts of this country, Britain and Russia. Among the committee members are Norman Thomas, Bertrand Russell, and American scientists Linus Pauling, Leslie C. Dunn and Karl Paul Link. Contending that radioactive fallout threatens an increase in disease and genetic damage, the suits argue that "the individual officials have become a law unto themselves, exceeding the powers loosely delegated to them by their governments." How the courts and the nations will react to this specific attempt is less important than is its place in a sequence of similar actions. Here is another prophetic measure, another ingenious stall, a stop-to-think move designed to bring to the stolid uncreativity of our governments' policies a certain latitude and to slow the headlongitude of present programs. When men play with fire so impressive at risks so high other men must shout criticism. Such criticism will not always take predictable and disciplinable forms. What can men do when no one listens to the shouting? They can picket, they can write poems, they can sail boats into Pacific fallout zones, they can debate—and they can go to court. There is some strength in this variety; we are in debt to these men who, looking at the nations, refuse to be fourteen angels guarding their sleep.

—Christian Century

ITALIAN PROTESTANTS SEEN TO BENEFIT BY COURT RULING

Italy's Constitutional Court handed down decisions upholding the right to public assembly which Protestant officials at Rome said will have important repercussions for the country's non-Roman Catholic citizens.

The decisions of the court, the highest in constitutional matters, involved Article 17 of the Italian charter of 1948 which grants freedom of peaceful assembly in places open to the public.

The court ruled that this article must prevail over Article 18 of the police laws enacted in 1931 which required police authorization for such gatherings.

Article 17 stipulates that such assemblies may be prohibited only when there is clear proof of a threat to public safety on which to base a police ban.

A spokesman for the Federal Council of Italian Evangelical Churches said the court's decisions were handed in cases not directly involving Protestants.

However, he said they had a positive bearing on the life of the Italian evangelical communities "because there have been many manifestations of police intolerance of evangelical gatherings based on requested applications of Article 18 of the police laws."

DR. POLING WARNS AGAINST INVITING KRUSHCHEV TO WHITE HOUSE

Presence of Russian Premier Nikita Krushchev in the White House at any summit conference "would be a disheartening blow to the morale of freedom fighters everywhere behind the Iron Curtain," Dr. Daniel A. Poling of Philadelphia said in New York.

In an editorial in Christian Herald, of which he is editor, the president of the World's Christian Endeavor Union said he was "sure that our national leaders are fully conscious of this fact, and that they will act accordingly."

Dr. Poling expressed his concern for the effect that Krushchev's presence in the U. S. would have on "anti-Communist peoples" of Asia and "the enslaved peoples of satellite nations," who "still look hopefully to the United States."

The noted writer and preacher said "that hope has been dimmed and a false step now could put it out." He added that it would be "tragedy for mankind if the West, and specifically the United States, fails to take into account this major factor."

OLD TESTAMENT NOT OLD FASHIONED

By L. A. Kirkegaard

As one mines the ore of the New Testament it quickly becomes apparent that there is no separating it from the Old Testament writings. One quotation from the Psalms or the prophets follows another. It is very obvious that every Gospel or Epistle expects of the reader a working knowledge of God's Word as revealed under the Old Covenant. The minds and hearts that were familiar with these writings were in fact the soil that had been prepared for Christ's sowing. When the Apostle Paul followed His call to preach to the gentiles, a parallel situation presented itself for he found his field to center among the proselytes—gentiles who came to the synagogues and thus had some familiarity with the Old Testament writings. The classic example of this situation is the Ethiopian eunuch who is studying the 53rd chapter of the Book of Isaiah as the evangelist Philip meets him with the message of Christ.

Today in some quarters there is a certain embarrassment over the Old Testament, and it is rejected summarily as being too primitive and savage for our civilized and enlightened age. We Lutherans escaped this error by continuing to insist on the Bible, and specifying that we meant the whole Bible. However, we cannot escape the charge of having treated the Old Testament with some negligence. Outside of Bible Schools there is really little opportunity for the adult to familiarize himself with

it. The preaching that he hears will be mainly based on New Testament texts. He sees in fact little attention paid to the ancient scriptures outside of Sunday school. Here is where the Old Testament receives the most attention, with the result that its writings are considered peculiarly suited for children. But the Sunday School teacher who has attempted to use the Bible in teaching the Old Testament has long ago discovered that its books are anything but child-like. They are in fact strong meat for anyone, and there are many parts and passages that are for the mature adult and no one else. Perhaps it is this characteristic of frankness more than anything else that has caused these writings to be left as background material.

Yet we insist on the whole Bible and rightly so, for God must have considered as all being essential for our salvation and spiritual development. The fault must lie in us and not in the Old Testament.

One of the good works of our editor was to translate an interpretation of the Book of Daniel from the German under the title "Daniel Speaks to the Church." It is remarkable in being a message to the present. Daniel "speaks," not "spoke." As the German writer brings Daniel's message to bear upon the modern age there is manifested a revelation of great power. And why? Because Daniel is treated as a voice of God who has a word for the present, and not merely the past.

The Books of the Old Testament are often brutally frank in their portrayal of what man is capable. This should not upset us especially for our newspapers and pocket books have this quality also. In fact when the Old Testament describes in unsparing details a scandalous event it reminds one very much of the daily newspaper. The newspaper reporter's

Some reasons why we should neglect to read the Old Testament written by the Pastor at West Branch, Iowa.

defense is simply "I describe life as it is, and not as it ought to be." is the position of the Old Testament too, but over it all is God, and He has a solution to give.

We need to read the Old Testament. It is a clinical description of the world with a complete list of symptoms and diagnosis. No modern writer in attempting to picture the dark side of man's nature and his life in the world has done as well, and of course he usually stops at that point, forgetting that knowing the Bible at all he has a remedy to offer.

The fall of Sodom and Gomorrah is not a story for children alone. Its main significance cannot even be discussed in a class of children. It was really wrong in those cases. Does the reader know? It was a development that is now causing concern among the English as it confronts them.

The Book of Proverbs gives attention to the problems of city life, particularly as pertains to morals, and people who are on their own in the anonymity of the multitudes. The Book of Judges? It pictures, unpleasantly, the deterioration that takes place in a community that forsakes God.

All of this sort of thing, it is not inspirational; but evidently it wants us to be warned as we are inspired. Perhaps our trouble in these cases has been that we have not had a balanced diet of the Word of God. We should have adult Bible classes on the Old Testament to keep the correct perspective of the world in which we must live and believe.

THE CHURCH THAT RAN DOWN HILL

One of the landmarks in northeastern Illinois is a historic meetinghouse that was originally built in 1839. During the time of the Civil War the congregation secured a new location and decided to move their church building. As the church was being transported down hill, a deacon in the congregation feared it was going too fast. He ran in front of it and tried to push it back. Although the church was successfully moved and served well for another thirty-five years, the deacon was often reminded of his efforts to prevent it from "running down hill."

Not only deacons but every member family in a congregation should

be concerned when a church seems to run down hill. Some have been permitted to coast down grade at a leisurely pace, and no one makes an effort to stop their course until it is too late. Once on the downward path, a declining church seems to gather such momentum that only prayer and fasting and a special dispensation of the Holy Spirit can reverse its course.

Yet a church needs more than good brakemen to keep it from slipping. It needs to be going and it needs to be moving, but it needs to be going somewhere for a purpose. For this reason every congregation ought to take time at least once in five years

to examine its progress and to review its present course in the light of the familiar New Testament teachings about the church. Does it maintain "the unity of the spirit in the bond of peace?" Does it build on the solid foundation of Jesus Christ? Does his doctrines? Does it carry on the ministry of reconciliation, reconciling men to their Father and binding them to one another? Is it a growing church, reaching out toward "the ends of the measure of the stature of Christ?" Is it, in short, a world representative of the kingdom of God that Jesus proclaimed? If so, it is surely going somewhere, but it is not moving down hill.

—Gospel Messenger

Heart Breaking Stories

Carl L. Stumpf

THE HARD LIFE OF NG FA"

Life has never been easy for Ng Fa. In her younger days she had to work hard to keep from starving. Now she is old and feeble—too old and feeble even to make her way from her hut in the Chai Wan district to the city to beg. Her struggle for survival seems a losing one. As a young wife living on a farm in Wai Chow, east of Kwangtung Province, she and her husband had managed to feed themselves. But twenty-two years ago, when she was 42 years old, her husband died, leaving her with a four-year-old son.

She toiled in the fields and raised her son until he was old enough to take part of the load from her shoulders.

At times were difficult in the country. Her crops were ruined by floods and she was unable to pay the high rents. Eventually the land was taken away from her.

Inspired by the hope of a better life in the city, Ng Fa and her son made their way to Hong Kong but the wealth of the city was only a dream for them and they found it "just as hard as in the country."

Her son Wong was married now and had a job as a day laborer. When there was work he could earn HK\$3.50 a month (about .60¢ U. S.).

But misfortune plagued their footsteps. Last March Wong was hit ten feet from the small path leading to their hut perched on the hillside to the street below.

He was laid-up for three months and when he recovered he could not work at hard labor again.

He turned to making paper bags and for a short time earned a little money but it was not enough and their small savings were soon exhausted. Now the family—Ng Fa, her son, his wife and their five children—are almost wholly dependent upon charity for their daily bread.

Every day Wong's wife goes into the city to beg enough money to keep the family together. Most of their food and clothing are given them by the Lutheran World Service which distributes food every month to 70,000 Hong Kong people. You help support this program through Lutheran World Action. Give and give generously this year.

"FOR THEIR SON — A BETTER CHANCE"

In a dingy little hut on a hillside in Hong Kong live a family and his family of five. He is Lee Sun. Together, he and his wife try to eke out a living by teaching.

Life was not too bad some time back when they had twenty pupils under their care. But now the number had dwindled to six and their monthly income to about U.S. \$10.

Lee Sun has seen better days. His father once owned a gunsmith shop in Macao, and it was there he grew up and learned to shoot.

As a young man he went into the fruits and hogs wholesale business, but that was closed down with the Japanese occupation.

He came to Hong Kong with his wife and children and became a hawker, selling goods from a stand in the marketplace. Later he found a job with the Hong Kong Tramways and "from gateman I was promoted to driver."

But misfortune struck. Three years ago he became ill and the right side of his body was paralyzed.

Now his wife who had taken a teachers' training course in her native town of Kong Moon, teaches a few pupils in

Our first story by Pastor Stumpf appears on page 1. They are all real life stories direct from Hong Kong, China.

their little hut in the Chai Wan district. On the days when he feels well enough Lee Sun helps her with the lessons.

Their elder son, who is 19 now, is working as a boy in a taxi company earning HK \$90.00 a month (about U. S. \$15).

"But he has to eat outside and is going to night school so he cannot give us much," Lee Sun explains. "And it is important that he go to school and learn English."

"My wife and I don't know English, so she can't find work. That is why, no matter how hard life is, we want our son to learn English and have a better chance than we have had."

To live the Lee Suns are almost wholly dependent upon donations of food and clothing from Lutheran World Service.

"LET IT FALL AND BURY ME"

The temperature has taken a sharp plunge. All over Hong Kong people are wearing heavy coats to keep out the biting cold. For the poor — life becomes harder.

Huddled in a little hut on the hillside of Chai Wan is an old woman of eighty-three — alone, without family or friends.

The paper-thin walls of her little hut are poor protection against the chill of the winds.

The woman, Chan Sum, has been a widow for fourteen years. In all this time she has had to beg for most of her food.

Now, with age, she is growing deaf and her memory is dimmed. She cannot tell a coherent story about herself. All she can remember of her husband is that he used to work as a cook.

They had a son, but he also died "during the big strike." "That was long before you were born," she tells a case worker.

From her neighbors it is learned that she moved into the hut about five years ago. She had gone there with a nephew, now also dead.

She was cooking her evening meal when the case worker arrived—a few boiled potatoes given her by a kind-hearted stranger.

During the last typhoon her little hut was shaken so terribly it nearly collapsed, the neighbors say.

"This hut will never stand another typhoon," they prophesy.

"Let it collapse and bury me with it," the old woman responds.

"THE BLIND OF HONG KONG"

There are an estimated six to ten thousand blind in the Colony of Hong Kong.

Many are in dire circumstances, suffering poverty and age.

In a tiny hut, not more than eight feet square, on the hillside of Shauiwan Main Street East, lives a blind man of 71 and his deaf wife, age 60.

Squatting on his hard plank bed covered with a faded cotton quilt, he stares blankly into space, as he is interviewed by a case worker.

The man, Lee Ming, had worked as a cook in Canton in his younger days.

Living in the tiny hut with the aged couple are their wid-

(Continued on page 9)

CLERGY CONFERENCE SEEKS 250,000 NEGRO VOTERS

Some 250 North Carolina Negro ministers attended an all-day conference, in Durham, N. C., designed to add 250,000 Negro voters to the State registration books.

The session was sponsored by the National Association for the Advancement of Colored People and the Southern Christian Leadership Conference. The meeting was the first of a series of state-wide rallies planned in the South.

Urging the Negroes to get out and register the Rev. Martin Luther King, leader of the Montgomery, Ala., bus boycott, told the gathering, "You can change the course of history."

"Integration," he said, "is not a silver dish handed out by the white man while the Negro furnishes the appetite. We must do it ourselves."

Another speaker, the Rev. John Tilley, pastor of the Metropolitan Baptist church of Baltimore, Md., told the ministers that they must lead their churches in helping solve community problems.

"It is the moral responsibility of church leaders," he declared, "to be concerned with the welfare of the local community as well as the world at large."

A group of speakers under the direction of Clarence Mitchell, director of the Washington, D. C. bureau of the NAACP, conducted a series of voter institutes at various churches during the day. The ministers were instructed in how to organize registration campaigns in their own communities.

CLERGYMEN'S SUIT AGAINST SEGREGATION ADVANCES

Testimony was completed in chancery court in Little Rock, Ark. in trial of a suit brought by ten Negro clergymen and attacking the constitutionality of two state laws aimed at preserving segregation.

Judge Guy E. Williams gave plaintiff attorneys 30 days in which to file briefs and defendants 15 days in which to reply.

Both laws were enacted last year. One set up the state sovereignty commission. The other requires organizations to register and file reports.

Named defendants in the suit were Gov. Orval Faubus and members of the commission. The Negro ministers are led by the Rev. Roland Smith, Baptist pastor here, and are backed by the Arkansas Christian Movement, an organization of Negroes.

99 Percent of Teenagers ?

Editor, The Ansgar Lutheran

Sir:

It is only natural that new voices are now being raised in rebuttal to the devastating statistics on juvenile delinquency. The new voices are saying that it is too bad that the good, clean decent, lovable, wonderful, and "good" kids are getting a bad name because of the nasty, naughty old 1% who are doing all the dirty work. "After all, 99% of them are all right!"

Well, Sir, I don't quite see it that way. But let me first make it clear that I love young people. I love teenagers. They are like young lambs and lions; beautiful and lovable because of their pliability and strength. They hold tremendous potential in their young minds and hearts. They are the future. They are our children!

Nonetheless, I do not agree that "99% of them are all right." Allowing that the percentage of criminal delinquency may be something like one or two percent, I cannot grant that this makes the other ninety-eight or ninety-nine percent all right. It is my contention that the criminally delinquent youngsters are simply casualties of a scourge that has beset our youth. Putting it another way, we might say that the delinquent ones are symptoms of a sickness besetting American youth—responsibility for which must be shared by all Americans.

What makes a youth delinquent? Several things. First of all there is bad environment such as (a) the lack of Christianity in the home (be the home rich or poor), (b) the social climate surrounding the youth—which social climate is created by the 99%!

A. Only about one fourth of the people of America go to church at all. The number of **regular** church goers in this one fourth who attend, is not high either. But let us be generous and say that perhaps 15% of our population goes to church regularly. This means that at the most 15% of our teenagers come from church-going families. This 15% is considerably less than 99%. Call me a bigoted old-fashioned boob if you will, but I shall never admit that young people who do not come from church-going families can ever be "all right."

B. But the lack of church-going families has always been with us. There is something else wrong with the 99%. The social climate amongst the teenagers is not wholesome. The reason? Here I shall not mention the usual things such as sexy and value-distorting movies, or filthy publications, or T.V., etc., etc. It is all too easy to point to several outward things and be shocked and chagrined and say, "Ah, here lies the cause of the downfall of our youth."

I believe that even the above-mentioned evils could be coped with much more readily if the social climate amongst teenagers were kept more wholesome by their superiors, the adults. **The unhealthy climate is simply the fact that the adults have surrendered the world to the children.** Teenage children have been given privilege and license. They have been pampered. Many of them lack a strong father-image in the home. They have been given a certain social prestige by advertisers. They are admired. They are also ignored in some ways. **BUT THEY ARE NOT REALLY LOVED.** The fences of love have not been built around them. They do not live in a corral fenced in by **concerned love.** They live in a wide, boundless, careless prairie. This is the 99%. Even the "best of them have little understanding of common courtesy.

Some of them wander off the prairie into the rocks. These are the casualties. These are the 1%.

Yours,

Scrip Sundry

HEART BREAKING STORIES

(Continued from Page 2)

ed daughter and a 17-year-old grandson. We are living practically on charity," Lee Ming says mbling at the effort. His son who is working as an electrician in Borneo sends m HK\$200 (about U.S. \$33) every month to support his ighter-in-law and four grandchildren. From this the ighter-in-law usually gives them HK\$40. My daughter used to work in a factory and could earn ut HK\$1.80 a day when there was work, but now she een out of a job for many months," Lee explains. Although too old to work themselves, the Mings would e to be self-sufficient. Their daughter-in-law, too, does want to depend on charity and hopes to find another

The old couple's hopes lie in their grandson, 17-year-old ng Shing-hong, who is working as a messenger boy for an erican newspaper correspondent in Hong Kong. He is a very good boy," the grandfather says proudly. e is going to night school to study." But in the meantime to stay alive they must depend upon d and clothing given them by Lutheran World Service. tributions given through Lutheran World Action help port this program. Give and give generously this year.

"IN THE BINS, HER DAILY FOOD — ON THE DOORWAY, HER BED"

The cold gray dawn is just breaking. The shivering hu- n form stirs under a worn thin blanket in the doorway. She is a small woman in her fifties. She has slept poorly he light fitful sleep of one who is cold and hungry. Awake now, her hunger returns. Her only thought is to food. Hurriedly she rolls up the blanket and throws it er her shoulders.

She knows that the garbage is put out at this hour at the ickers' Mess nearby and she makes her way along Queen's ad Central to the kitchen area.

It is almost a daily routine with her now and she is a miliar sight to the men in uniform. Two big bins are side the door and in them—two pieces of bread. Then e makes her way to the Central District.

When the weather is good, she sometimes stands out- e the Hong Kong and Shanghai Bank Building, sunning self a little to keep warm.

When it is raining she stands under the veranda outside Chartered Bank Building. Other times she walks up d down Queen's Road Central outside the dockyard. ne kind passerby may give her a coin. But she does not g and she does not stretch out her hand to every passing destrian.

At times she seems wrapped in her own thoughts. She embers her younger days.

She was not starving and nameless then. She was Chan ai-fun, daughter of the owner of a pawnshop, a member a well-to-do family.

Looking up at the tall buildings of the Central District, ees again in her mind's eye the skyscrapers of New rk. Once, long ago, she had visited there. Then she re- ned to Canton to be married.

As a young woman she had been married only one year en the Sino-Japanese war broke out and she was separ- ed from her husband. Since then she has not heard from —and does not know whether he is dead or alive.

When the Japanese occupied Canton, she left the city and de her way to Rangoon, where she worked for a while a cashier in a restaurant. Then she made her way to the erior of China.

(Continued on Page 13)

THE WEEK AT DANA

BAND TOUR THIS MONTH

Dana's 32-piece band, under the direction of Dr. Wayne Wise, will leave Monday on its annual spring tour.

Both light and classical selections are included in the band's repertoire.

Opening each performance will be the concert march, "Proud Heritage." Other numbers on the program are Rossini's "Barber of Seville," "Nordic March" by Eric Leidzen, and Mozart's "Alleluia."

Modern Number

Flutist Isaac Jenkins will be featured in a solo that com- bines both jazz and modern elements.

"Spiritual Overture" and "Colonel Bogey," will also be performed. The latter number, an old English marching song, has gained new prominence recently from its asso- ciation with the motion picture, "The Bridge on the River Kwai," which won the Academy Award for the best movie of 1957.

Conducted Army Band

Dr. Wise received his Ph.D. from Indiana University in 1956. From 1941 to 1944, Dr. Wise was arranger and as- sistant conductor of the 34th Division Army Band.

Monday, the band will perform in Neola, Exira, and Des Moines, Iowa. Ute, Iowa, and Plainview, Nebraska are towns to be visited Tuesday. The band will conclude its three-day tour with concerts in Neligh, Meadow Grove, and Stanton, Nebraska, Wednesday.

MADRIGAL SINGERS PRESENT PROGRAM

Eight madrigal singers traveled to Pisgah, Iowa, April 16, to sing for a dinner meeting of the school county council there.

The singers were Karen Petersen, Gail Koldenborg, Carol Petersen, Audrey Ericksen, Harlan Petersen, Eugene Men- ninga, Isaac Jenkins, and Duane Petersen.

Numbers on the twenty-minute program included: "Wonderful, Wonderful Copenhagen," "Danish Dance Song," "Oh, Eyes of My Beloved," "My Heart Is Offered Still to Thee," "Where the Bee Sucks," and "Madame Jeanette."

Pianist Pat Andersen was the accompanist for the group.

CHRISTENSEN WINS AWARD FOR ESSAY

Tom Christensen, Cedar Falls, Iowa freshman, won fourth place in an essay contest judged in connection with the annual state convention of the Modern Lan- guage Association of Nebraska.

Essays submitted could be on one of two themes: "Science and Foreign Languages," or "Arms for Peace and War."

The five winners of the contest were awarded cash prizes by the Roberts Dairy Company of Omaha.

COMMITTEE ARRANGES WEEKEND ACTIVITIES

May 2, 3, and 4 are the dates for the annual May Festival spring celebration which is being sponsored this year by the senior class.

The festivities will begin Friday, May 2, with a presenta- tion of the operetta, "The Merry Widow," by Franz Lehar. The operetta is being given by the music department with Prof. Paul Neve directing the performance.

Saturday's events will begin in the afternoon with a base- ball game at Veterans' Field in Blair. That evening, the spring festivities, centering around a Japanese theme, will be held in the gym.

Several activities are planned for Sunday afternoon. The May Fest committee is working with the campus chapter of the American Scandinavian Foundation to sponsor a film and a talk on the life of the king of Denmark by the Danish ambassador.

The band's home concert will be presented in the gym in the afternoon, followed by an ice cream social in the campus quadrangle.

THE LUTHER LEAGUE

John W. Nielsen, Editor

From Buddhist to Christian

By Wilson Fagerberg

Mineyasu Sugita was awarded the Foreign Student scholarship at the Minneapolis LBI last year. This is his testimony of how he came to know Christ as his Saviour:

"I was born in Japan and raised in a Buddhist family. Your impression when you visit my country would be that it is too crowded and very poor. We do not have many raw materials, and less than 20 per cent of the whole land can be used for farming. I spent most of my teen-age days in poverty and confusion. I used to say to myself, 'I am going to be a rich merchant, and I will sacrifice my life to this poor, confused country.' So I enrolled at the university in Tokyo. I thought I was faithful to this purpose.

"But when I look back upon my past life and honestly dig out the bottom of my heart, I must confess that it was not because I wanted to sacrifice myself to the poor people of my country. Down deep in my heart there wasn't even a piece of love toward Christ. Down deep in my heart, there was always a whisper, 'Love yourself. Get more, get more, get more!'

"Then one day I happened to step into a Bible class. An American missionary came to our campus and this was his first day to teach. But again it was not because I wanted to learn about Christianity—I thought it a good chance to study English.

"But the Bible class of the missionary was entirely different from what I had expected. Yes, I thought I knew about Christianity, but no teacher ever told me why Jesus was crucified, why He rose from the dead. They told me how, but there was no why. But the missionary was different. He used the Word of God. Every week he read directly from the Bible and even asked me to memorize. Frankly speaking, it was not a happy ex-

perience, because I learned something in the Word that I did not want to.

"Every week in his class, the missionary said in his Japanese, 'I am a sinner, I need Jesus who saves me. And you are a sinner. You need the Saviour too.' Oh, how often did I say behind his back, 'Oh, shut up. I am not a sinner.' Yes, we can find the word 'sinsu' in the Japanese Bible, but to 99 per cent it means just crime and immorality. To revenge is an honorable thing; to kill yourself in a difficult situation is the most common method of solving problems.

"SIN—I didn't know that this was the true picture of myself. I had a voice inside which always whispered, 'What? God? Oh, come on, there is no God. This life is short so let's not sin. That is not sin.' But the Word of God is clear and much stronger than the voice of my heart.

"One day I read Romans 3:10-18. I shivered with fear. This is the true picture of myself. It was as if I were struck by lightning. I could not get out of the chair I was sitting on. I was lost and there was only one way I could take. I bowed my head before God. I confessed my sins and received Jesus as my Saviour. This is my testimony. All I can say is that God did everything. He gave me the missionary who brought me the Word. He gave the time and place to study the Word. And I accepted His message.

"There were some difficulties. My parents worshipped Buddha. None of my friends believe in God and they ridiculed me. But these things didn't trouble me so much. It was not by what others said that I received Jesus. It was not through Christian atmosphere—I had to do something with my sins! It was Jesus who changed my life completely.

"So I am happy that I can bring you the message of Jesus. My purpose of life is not to be a merchant of mere commodity or money any more, but to be a merchant of Jesus Christ and a witness for Him.

—Taken from the Bible Banner

The Lord Raised Up Judges

By John W. Nielsen

Trouble, Trouble, Trouble, summarizes the events in Israel after the death of Gideon. Gideon, himself, was responsible for much of it. He had been a passionate man with many wives and at least one concubine. These men had borne him many sons, seventy in number. On his death jealousy and friction broke out among them. One, Abimelech, the son of a concubine of Gideon, determined to wrest all power unto himself. Having prejudiced his mother's people of Shechem against his brothers, he received from them seventy measures of silver with which he hired a band of thugs and cut-throats. With this motley crowd he surprised his brothers at Ophrah and promptly murdered them. The only man with the exception of Gideon's youngest son, Jotham, who somehow hid himself in the confusion. Having returned from the slaughter of his brothers, Abimelech was proclaimed king by the inhabitants of Shechem and Beth-millo.

Jotham, the surviving brother, learned of the new situation when he came out of hiding. It disturbed him because he knew that his father had rejected the notion in the confident belief that it was God alone who could rule in Israel. What was more, Jotham was convinced that the arrangement between Abimelech on the one hand and the inhabitants of Shechem and Beth-millo on the other was a selfish one on the part of both sides and was not made in good faith. Driven by this conviction, Jotham took his place on Mount Gerizim and shouted a warning to Abimelech and his following. Jotham's warning was the famous fable of the trees.

It seems that the trees once wanted a king. First they asked the olive tree to accept the honor. But the olive tree refused, preferring rather to bring forth fruit. Then they asked the fig tree, but she, too, preferred to be productive. Next they asked the grape vine, but she would not leave her abundant life. Finally they turned to the bramble. She, not having anything better to do, accepted, but with the warning that the offer would be better be sincere, otherwise the fire of the bramble would consume the other more beautiful and useful trees.

By this simple fable Jotham was trying to warn both Abimelech and his followers, that the alliance into which they had treacherously entered would result in disaster on both sides. His fears are soon realized. There is intrigue, betrayal, and ambush. Abimelech completely annihilates the inhabitants of Shechem when they turn against him. Many, who thought to find refuge in a tower, are burned to death. The city is razed and sown with salt.

When dissension spreads to Thebez, a neighboring city, Abimelech determines to administer a like fate upon it and its inhabitants. Again the people foolishly seek protection in a tower, and again, Abimelech prepares to burn it and all those within. This time, however, his end is near. While depositing a bundle of brush at its base, Abimelech is struck by a millstone thrown from the summit by a desperate woman who did not want to be burned to death. Realizing that the blow was fatal and not wanting to die at the hands of a woman, Abimelech pleads with his armor-bearer to kill him. The young man consents, and Abimelech is slain. With his death, the people disband and return to their homes. Then significantly the Bible states: "Thus God requited the crime of Abimelech, which he committed against his father in killing his seventy brothers; and God also made all the wickedness of the men of Shechem fall back upon their heads, and upon them came the curse of Jotham the son of Jerubbaal."

The whole account points up again so forcibly the terribleness of sin. Sin not only finally kills but it always spreads out injuring and involving more and more. There is no escape, except the way of the cross, and that is not escape but redemption.

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BY THE FIRESIDE

NO OTHER WAY

There is no other way.
If you would meet your God
Then walk the way the Master went
And tread the path He trod.
There is no time for selfishness,
There are no detours there;

Just trust in Him, His will be done,
And speak to Him in prayer.
If you would see the Master,
Then daily learn to pray.
T'is the only way you'll find Him;
There is no other way.

—Leonore S. Cox

THE ATTITUDE OF PRAYER

For millions of Christians, the proper attitude for prayer is on the knees. Standing, with head bowed, can be a very reverent posture also. At the table, it seems quite appropriate to remain seated.

Some of us have strong remembrances of childhood, when we knelt down, in our "sleepers," to "say our prayers." (If we were fortunate, there came times when we knew what it was to pray, not just to say prayers.)

In my late teens, when I was wondering if I knew what my minister meant when he referred to a "call" to the ministry, and wondering also what response I'd give if the disturbance I felt was a call, I sought out one of my former teachers. We talked about the ministry for some time, but my strongest memory of the occasion was his suggestion that we have a word of prayer about this. And then he got up from his chair and knelt down beside it. The impression on me was startling. I had watched this man stand in front of a class, the focus of attention, the symbol of authority, the upstanding man of wisdom. Now he was kneeling down. He was humbling himself. He was a man under authority.

Years later, in chatting with a senior colleague about prayer, I was less startled but even more interested to hear the devout man make his declaration of independence with regard to any set posture for prayer. "An ache in my knees doesn't help me fix my mind on God!" His practice was to lean back in his upholstered reading chair, close his eyes, breathe deeply, and pray. Since he was very vigorous—even impulsive in most matters—these periods of passivity

may have been his way of humbling himself. "It's the spiritual attitude, not the physical posture, that counts. My soul kneels in prayer."

However you look at it, one way or another we all need the experience of being brought to our knees. It is seldom easy. We are a proud generation. This may have been in the mind of George Adam Smith, the famous Scottish theologian, who concluded one of his volumes with the story of a group of Alpine mountain climbers.

For days the party had struggled upward toward the summit. They had endured hardship and privation, scaled dizzy heights, crossed storm-swept ridges, and spanned perilous depths. Now at last the day of their reward had come. It was early morning. The air was clear, the breezes sharp. The men were within a few hundred yards of their goal. They crawled cautiously in the glow of the morning starlight. At length, the lofty peak was silhouetted against the foregleams of the newborn day. The very atmosphere was electric with anticipation. The object of their long and perilous quest was almost within their grasp. Its transcendent glory was about to be revealed—sunrise in the Alps!

Suddenly, spurred by impulse and impatient to throw off the restraints of caution, one of the party sprang to his feet to make a wild dash for the peak. He was followed by others in rapid succession. It was a foolhardy move. The guide, aware of the terrible velocity and overwhelming power of winds that could blow every man to his death, gave the rope a quick, decisive tug, yanking them backwards while he shouted, "On your knees! on your knees!"

—United Church Observer

"NOW I LAY ME"

There is a touching story of a little girl who was to undergo an operation. The physician said to her, as he was about to place her on the operating table: "Before we can make you we must put you to sleep." The little girl looked up and smilingly said, "Oh, if you are going to put me to sleep I must say my prayers first." Then she knelt down beside the table and said,

"Now I lay me down to sleep;
I pray Thee, Lord, my soul to keep;
If I should die before I wake,
I pray Thee, Lord, my soul to take."

The surgeon said afterward that he prayed that night for the first time in thirty years. This little girl was once about her Father's business, as Christ was when He was listening and answering questions.

No one is so small but he can tend to the business of prayer. That God that there are little prayers, little burdens, little words, deeds and so on adapted to little children; for shall they not lead us?

—The Quiver

An American was seated opposite a nice old lady in the compartment of an English railway car. For several minutes he chewed his gum in silence, then the old lady leaned toward him.

"It's so nice of you to try to make conversation," she said, "but I must tell you that I'm terribly deaf."

The woman approached the little and crying boy of three or four in a large department store. He managed to blurt out that he was looking for his daddy. "Now what does your daddy look like?" asked the woman. "He looks," said the tot between great sobs, "just like Grandpa."

THE VERTUE OF THE COFFEE DRINK

Coffee arrives, that grave and who some liquor,
That heals the stomach, makes genius quicker,
Relieves the memory, revives the sad,
And cheers the spirit, without making mad.

—(from a broadsheet of 1674)
(Found in the Kardoma Coffee Shop, (Piccadilly St., London.)

HEART BREAKING STORIES

(Continued from Page 9)

She found work in Kweiyang and Liuchow. After V-J day she went to Hong Kong.

Her memory of dates is vague. She recalls working for a welfare organization in Hong Kong many years ago, but it seems now to her that she has been without work for about eight years.

She is without family or friends. Home is any sheltered doorway and her only possessions are the clothes she wears.

When the sun goes down and the evening air becomes chilly, she pulls her blanket more tightly around her shoulders and looks for a place to sleep.

She finds a doorway and spreads the blanket on the ground. Another day has past—and she is still alive.

Without resources Chan and thousands like her in Hong Kong must depend upon the food and clothing distributed through Lutheran World Service to stay alive. Your contributions to Lutheran World Action will help support this and similar programs in distress areas in 75 countries around the world in 1958. Give and give generously.

News and Notes

(Continued from Page 2)



Racine, Wisconsin. The Danish Old People's Home celebrated its 25th Anniversary April 26. During the years of its existence some 125 aged people have spent their last years there. The home is located in the heart of the

Calgary, Alberta, Sharon Lutheran Church, Jerrold Elling, pastor. During the month of March our Sunday morning attendance per Sunday increased to 272, and the offering averaged \$248.65 a Sunday.

We had a confirmation class of 15 children and 2 adults.

The afternoon services for new Canadians is showing a slight increase in attendance, with an average during March of 88, and average of offering \$7.90. One of the services had an attendance of 104.

The Sharon Guild of our congregation presented the congregation with new Brass Cross and Candlesticks. These new items match the square Brass Vases which have been on our Altar for some time having been a memorial gift placed there by our former pastor, Emil Pedersen.

city on a whole city block surrounded by a beautiful garden. It has rooms for 42 guests. It has a large auditorium with a seating capacity of 200. The Pastors of Racine and Keno-

Pastor William Hanson of Norwalk, Calif., has resigned his charge as pastor of Trinity Lutheran Church to accept a position as public relations director of the new California Lutheran College Foundation. His resignation is effective May 15th.

Salt Lake City, Tabor Luth. Church, Arthur W. Sorensen, pastor. On Palm Sunday and Easter there were 43 new members added to the congregation by adult baptism, adult confirmation and Letter of Transfer. There were also 15 children baptized at the special service Palm Sunday afternoon. There were 300 in attendance on Easter Sunday. Confirmation of 8 young people is planned for Pentecost Sunday. Funeral services were held in March for Mr. James Kjergard, the only remaining charter member of our con-

gregation. Many blessings were experienced during the Lutheran Evangelism Mission held in the Lutheran churches of the Salt Lake area. Pastor Allan D. Hansen of Lynwood, California served as our guest missionary. Approximately 35 laymen made visits each evening of the mission, and the services were well attended.

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The Luther League, although small in number, is steadily growing and meets each Sunday. They are making plans to attend our Bible Camp at Lake Alturas, some 380 miles north, close to Sun Valley, Idaho.

Along with the other Lutheran churches of the city, Tabor is experiencing a growing opportunity to reach out for Christ in this center of Mormonism.

*Synodical Budget comprises: (1) Children's Homes, (2) School Fund, (3) General,
(4) Home Mission, (5) Indian Mission, (6) Pension Fund.
**Extra-Synodical Comprises: (F) Foreign Mission (where most needed), (So.) South America,
(Ja.) Japan, (Sa.) Santal, (Su.) Sudan, (J) Jewish, (Ch.) China.

	Fiscal Year	Calendar Year	Calendar Year	Calendar Year
	TOTAL	Synodical*	Extra-Synodical**	Worship Luth.
Budget (Synodical 1957-58, LWA 1958)	295609.40	379216.04	23418.92	5264
Previously acknowledged—April 12, 1958	269047.33			314
Castro Valley, Calif., Rev. and Mrs. H. M. Hansen in memory of Mrs. Roscoe Jensen, San Francisco, for Pension Fund	3.00	3.00		
Pasadena, Calif., Bethany Guild, for Japan Bible Institute	6.00		Ja. 6.00	
Reedley, Calif., Ebenezer Luth. S. S. from Lenten banks	27.25			2
San Francisco, Calif., Mrs. A. C. Nielsen, member of Ansgar Luth. Church, \$10 each to Pension Fund, School Fund and Foreign Mission	30.00	20.00	(F) 10.00	
Selma, Calif., Pella Ev. Luth. Church	275.85			27
Whittier, Calif., St. Andrew Luth. Church	145.02	101.18	(F) 26.50	
Avoca, Ia., English Luth. Church	130.00	130.00		
Cedar Falls, Ia., Nazareth Luth. Church, in memory of Debra Ann Hansen, for Children's Homes, per request of her parents	15.00	15.00		
Jacksonville, Ia., Bethlehem Luth. Church	1000.00	1000.00		
Humboldt, Ia., Trinity Luth. S. S. Easter offering, for Children's Homes	15.00	15.00		
Kimballton, Ia., Bethany Church	100.00	100.00		
Kimballton, Ia., Bethany S. S. Lenten offering	50.00	50.00		
Storm Lake, Ia., St. Mark's Luth. Church	535.00	500.00	So. 35.00	
Boston, Mass., Eleanor G. Rasmussen, for Pension Fund (cr. Bethany Luth. Church)	10.00	10.00		
Detroit, Mich., Northwest Trinity Luth. Church, Synodical quota paid in full	374.37	374.37		
Greenville, Mich., St. Paul's Ev. Luth. S. S. Easter offering	56.75		Sa. 56.75	
Farmington, Minn., Farmington Ev. Luth. Church, Synodical quota paid in full	1500.00	1500.00		
McCabe, Mont., Ebenezer Luth. Church, Synodical quota paid in full	132.00	132.00		
Westby, Mont., Mr. and Mrs. Hans Swartz, in memory of Niels John Andresen, for Home Mission (credit Emmaus Church, Westby)	2.00	2.00		
Orum, Nebr., Immanuel Luth. Church	61.75			6
Winnetoon, Nebr., Bethesda Luth. Church, in memory of Mrs. Herman Waldman from relatives and friends, for Children's Homes	33.00	33.00		
Herman, Nebr., Federated Church of Herman	72.00	53.29	(F) 18.71	
Mason City, Nebr., Danish Luth. Church, Easter offering	20.00	20.00		
Oshkosh, Wis., Our Saviour's Luth. Church, in memory of Mr. Edwin Andersen of Poy Sippi, from: WMS \$2; Tabitha \$2; Inger and Marie Mathiasen \$5	9.00		So. 9.00	
Racine, Wis., Our Saviour's Luth. Church, in memory of Mrs. Martin Nelson, from friends \$5; from the WMS \$5	10.00		(F) 10.00	
N. Hollywood, Calif., Valley Luth. Church	409.52	409.52		
Clifton, Ill., Zion Luth. Ladies Aid, memorial for Mr. Albert Harling for School Fund	5.00	5.00		
Atlantic, Ia., St. Paul's Luth. Church	2202.00	2202.00		
Elk Horn, Ia., Elk Horn Luth. Church, offering at meeting, Pastor Paul Johnsen, speaker	38.61		Ja. 38.61	
Latimer, Ia., Nazareth Luth. Church	1000.00	1000.00		
Rolfe, Ia., St. Paul's Luth. Church from Anonymous, for Home Missions	4.00	4.00		
Royal, Ia., Bethlehem Luth. Church for General Synod. quota \$286.34, Elm Children's Home, by Henry Lundbeck \$25	311.34	311.34		
Westby, Mont., Emmaus Luth. Church	300.00	300.00		
Bowbells, N. Dak., Bethlehem Luth. S. S. representing Lent self-denial offering	69.97			6
Kenmare, N. Dak., Nazareth Luth. Church	1200.00	1200.00		
Salt Lake City, Utah, Tabor Luth. Church, Synodical quota overpaid	165.20	165.20		
Racine, Wis., Immanuel Luth. Church, in memory of Mr. Andrew Johnson from friends of Immanuel	60.00		(F) 60.00	
Shennington, Wis., St. Peter's Luth. Church, Synodical quota paid in full	411.00	376.00		3
Chicago, Ill., Atonement Luth. Church, from Mr. and Mrs. George Wallentin \$162; Miss Marie Larsen \$50	212.00	50.00		16
Chicago, Ill., Atonement Luth. S. S. for Munshi Tudu account	35.00		Sa. 35.00	
Des Moines, Ia., Highland Park Luth. Church, Women of the Church, offering when Mission guest speaker was there	52.45		So. 52.45	
Humboldt, Ia., Trinity Luth. Church	172.10	172.10		
Oyens, Ia., Gethsemane Luth. Church, from Mr. and Mrs. Axel Petersen of Hazel Crest, Ill., in memory of Frank Kunath and Niels Petersen	5.00	5.00		
Rolfe, Ia., St. Paul's Luth. Church	700.00	700.00		
Shelby, Ia., Shelby Luth. S. S. to be divided equally between School Fund, General Fund, Home Mission, Indian Mission, Pension Fund (\$66.65 in Synod. column) and Sudan Mission \$13.35	80.00	66.65	Su. 13.35	
Spencer, Ia., Bethany Luth. S. S. for Home Missions	15.00	15.00		
Morgan, Minn., Bethany Luth. Church	100.00	100.00		
Evan, Minn., St. Matthew's Luth. Church, offerings from Class of 5th Graders during Lent, for Children's Home, Oaks Mission	5.10	5.10		
Culbertson, Mont., Mr. and Mrs. Christ Paulsen, in memory of Jorgen Smith of Culbertson (credit McCabe, Church)	5.00	5.00		
Westby, Mont., Mr. and Mrs. N. P. Nielsen of Emmaus Luth. Church, in memory of John Andresen of Westby, for Pension Fund	2.00	2.00		
Deer Lodge, Mont., Mr. and Mrs. Alvin Hundtoft, gift to Jewish Mission in memory of Karl Hundtoft	10.00		(J.) 10.00	
Lincoln, Nebr., Synodical Women's Missionary Society Treasurer:				
Pacific District:				
Our Saviour's Ladies Aid, Caruthers—Oaks	20.00	20.00		
Our Saviour's Ladies Aid, Ferndale	10.00		So. 10.00	
Our Saviour's Ladies Aid, Ferndale	10.00		Sa. 10.00	
Our Saviour's Ladies Aid, Ferndale	5.00		Su. 5.00	
Our Saviour's Ladies Aid, Ferndale	10.00		Ja. 10.00	
Wisconsin District:				
Gethsemane WMS, Life Membership for Mrs. Karl J. Wilhelmsen, Racine	6.75		So. 6.75	
Gethsemane WMS, Life Membership for Mrs. Earl K. Moree	6.75		Sa. 6.75	
Trinity WMS, Waupaca—Home Mission	40.00	40.00		
Atlantic District:				
Trinity Ladies Aid, Westbrook	11.62		So. 11.62	
St. Peter's Danish Ladies Aid, Salmonhurst	13.50		So. 13.50	
Bethany Ladies Aid, Boston	6.08		So. 6.08	
Salem Women's Society, Brooklyn	10.00		So. 10.00	
Trinity Tabitha Society, Westbrook	10.00		So. 10.00	
Iowa District:				
Nazareth Church Women, Cedar Falls, offering when Miss Danielson spoke	41.25		So. 41.25	
Bethany Willing Workers, Viborg	7.50		So. 7.50	
Daughters of Bethany, Kimballton, offering when Miss Danielson spoke	9.20		So. 9.20	
Women of the Church, So. Walnut, Graettinger	75.00		Sa. 75.00	
Illinois District:				
Golgotha WMS, Chicago for Tadashi Hari	50.00		Ja. 50.00	
Omaha, Nebr., Pella Ev. Luth. Church for Sudan Mission, Miss Jacobsen, Missionary	47.85		Su. 47.85	
Bowbells, N. Dak., Bethlehem Luth. Church, Synodical quota paid in full	30.72	30.72		
Oaks, Okla., Ebenezer Luth. Church, Synodical quota paid in full	213.22	213.22		
Eugene, Ore., Bethesda Luth. Church, Synodical quota paid in full	627.49	627.49		
Eugene, Ore., Hans and Sophie Nielsen, credit Bethesda Church, \$20 each to Santal, Sudan and Jewish Missions	60.00		60.00	
Racine, Wis., Our Saviour's Ev. Luth. Church, Synodical quota paid in full	815.00	815.00		
From Sunday School	100.00		(F) 100.00	
Lynwood, Calif., St. Paul's Luth. S. S. Primary Department	200.00		Sa. 200.00	
Oakland, Calif., Our Saviour's Luth. Church, Synodical quota overpaid	414.80	414.80		

ley, Calif., The San Joaquin Valley Jewish Mission Society for work among the Jews in the Pacific District				
a, Calif., Pella Luth. S. S.	60.71	(J.)	60.71	
lin, Ia., Rev. and Mrs. Ingvard M. Andersen, in memory of Mr. Chris Sorensen of Racine, Wis., for Dana College Fund	78.02			78.02
oy, Ia., United Ev. Luth. Church	3.00		3.00	
mouth, Me., Emmaus Luth. Church S. S. from Lenten Banks \$68; Mission offering for Indian Mission \$6; Mission offering for So. America Mission \$8	150.00		150.00	
rg, S. Dak., St. John's uth. S. S.	82.00	6.00	So.	8.00 68.00
rg, S. Dak., Bethany Luth. Church	19.40			19.40
From Sunday School	592.00	525.00		67.00
rens, Wis., Ebenezer Luth. Church, Synodical quota paid in full	37.90			37.90
pacap, Wis., Trinity Ev. Luth. Church, Synodical quota overpaid	200.00	200.00		
ncil Bluffs, Ia., Mrs. John Hansen and Elizabeth Hansen, in memory of John Larsen of Standard, Alta., Canada	2979.93	2979.93		
a, Ia., Exira Luth. Church, Synodical quota paid in full	15.00		So.	15.00
thead, Ia., Bethesda Luth. S. S. for: So. America Mission \$11; Japan Mission \$11; Sudan Mission for "child we support" \$40	1679.40	1679.40		
mont, Nebr., First Luth. S. S. for training of Evangelist Kefus	62.00			62.00
upton, Nebr., Immanuel Luth. Church	160.00		Su.	160.00
e, S. Dak., Turkey Valley Luth. Ladies Aid, representing collection from WMS Circuit Meeting April 17, for General Mission Fund	393.30	363.80	Su.	29.50
land, Wis., Our Savior's Luth. Church, Synodical quota paid in full	55.66	55.66		
oklyn, Wis., Brooklyn Luth. Church for: Synodical quota \$468; Indian Mission, from S. S. Easter offering \$32—Synodical quota paid in full	600.00	600.00		
	500.00	500.00		
TOTALS				
	318312.73	289424.10	24826.00	4062.63

NOTE NO. 1: All we need now to reach our goal by April 30, 1958, is \$89,000.00. If you can have your remittances in here within the ten days, this will ze the biggest week the Synod has ever had. Keep it coming, and we will take care of it as fast as it arrives. PVH

NOTE NO. 2: An acknowledgment of receipts from First Lutheran, Blair, Nebr., Ansgar Lutheran of March 17, should have shown of the \$267.76 receipts mentioned, \$100.00 was from the Lutheran Daughters of First Lutheran for the benefit of Valdon, native teacher Sudan Mission.

olved with thanks.

Blair, Nebraska, April 19, 1958.

P. V. Hansen, Treasurer.

NEWS AND NOTES

oorhead, Iowa. The Bethesda congregation of Moorhead, Iowa, are happy to announce that William D. King, City Seminary of Dubuque, has accepted a Letter of Call to be their pastor and spiritual guide.

Mr. King comes from Troy, N. Y. graduated from the Lansingburgh School there and attended Dana College. After receiving his Bachelor Arts Degree in 1954, he entered City Seminary at Blair. Following second year, he interned at Bethesda Lutheran Church, Portland, Ore., under the able Rev. C. Scriver. He will graduate from Trinity Seminary, Dubuque, this Spring and be ordained at the Synodical Convention.

The congregation gives thanks that has led Mr. King in this decision. are also grateful for the wonderful pastoral service from Blair during these past months. Rev. F. W. Jensen, Professor of Art and Dean Men at Dana, resided in Moorhead summer and has continued to conduct Worship Services twice a month as well as giving confirmation instruction and Luther League guidance. For the many other fine speakers, students and pastors, we do give thanks.

Mr. and Mrs. King will arrive in Moorhead the early part of June and will be installed following his installation.

EASTERN GERMANY'S INSTITUTE FOR CONFIRMATION

Our correspondent in Germany sends a letter he had from Eastern Germany.

"For the last two Sundays we have had "Jugendweihe" (the communist-atheistic substitute for confirmation). This really is a deplorable situation. Boys and girls who are confirmed in a church are refused apprenticeship or any kind of employment. Our neighbor's boy who had attended Sunday School for six years and confirmation class for two years hurriedly went to Jugendweihe class for the last two weeks and instead of being confirmed in his church he now participated in the Jugendweihe. Can he be blamed? He had to find a job, and so he just yielded. This same horrible situation exists with the teachers in grade school or high school. They are under the continuous threat of losing their job as long as they remain loyal to the church."

Our correspondent adds:

I may add from what I know by experience that such or similar tactics by communist leaders have been and always will be applied in the way of fighting and subduing religious organizations. The old Leninist assertion that "religion is dope" still stands no matter what some people who are inclined to be trapped by the varying maneuvers of the communists may think or ascertain.

THE DANA INSTITUTE

Again this summer Dana College will serve as the place of one of this summer's Church Workers' Institutes. The date is July 6-11. This institute is being arranged for teachers or workers from our three synods in Iowa, Nebraska, Colorado, Kansas and Oklahoma. Since the ELC congregations do not have any institute in this

area, their teachers are being invited to attend the institute at Dana College. It is hoped that our congregations in the Iowa and Nebraska districts will plan to send at least one or two teachers to this institute, and wherever it is possible also to join efforts with ALC and ELC churches locally to conduct "Triple T" or "Teacher Teach Teacher" institutes locally later this fall.

Other institutes which our teachers and workers are urged and invited to attend are: Illinois Wesleyan University, Bloomington, June 30-July 4, the ALC Bible Camp, Clintonville, Wis., July 20-25; West Covina Baptist Seminary, California near Los Angeles, Aug. 3-8; and the Onamia Lutheran Memorial Camp, Onamia, Minn., Aug. 17-22.

S. S. K.

A REQUEST

If some congregations, which will be getting the new Hymnal, have Hymnals for Church and Home, which are still useable and would like to let our Oaks congregation have them, it will be greatly appreciated. Please contact Pastor Soren S. Kaldahl.

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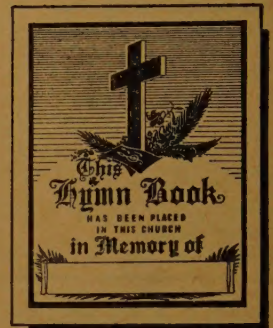


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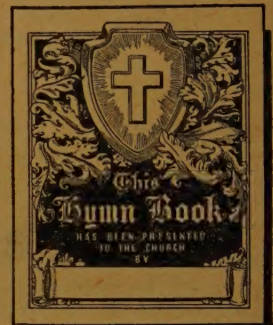
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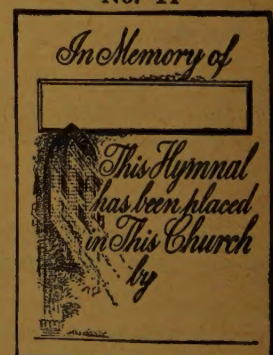
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